



Pratyaksha Pramana: A Comprehensive Review on its Types, Factors and Open Issues

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Abstract : When it comes to treating the disease at its source, ayurveda has long been considered a sought-after therapy. In order to begin therapy in a timely manner, it is critical to uncover signs of the condition. All of the world's faith is based solely on Pratyaksha Pramana within that situation. 'Pratyaksha pramana' refers to the type of learning that is derived from the union of the senses with material objects. Everything about it is certain. It's possible that it's nothing special at all. It is categorized as ordinary or extraordinary. Ordinary is even further broken down into determinate and indeterminate. The interpretation of associations between the five human senses and things is based on cognition and awareness, and important areas of the mind are given special consideration. Ayurvedic research methods can benefit greatly from the use of pramanas. The extent, kinds, and issues related to it are being examined in this paper via the substantial study done by numerous researchers in this field..

IndexTerms – Pramana, Pratyaksha, Laukika, Alaukika, Charaka.

I. INTRODUCTION

New information is essential to the advancement of science, and it comes from a variety of sources. Ayurveda is a comprehensive health science. Preventative and curative components of Ayurveda are addressed in this science. In ayurveda, too, there are several ways to learn. They are known as "*pramanas*" [2], and they are a type of knowledge. In addition to promoting health and aiding in the diagnosis and treatment of disease, *pramana* is indeed an essential medicinal.

There are two categories of knowledge known as *Aprama* and *Prama* in Indian philosophy. *Aprama* refers to erroneous or improper reasoning or understanding. Correct information based on evidence should be regarded as the underlying cause of all misery. What we name *Prama* and how we determine it is *Pramana*. *Pratyaksh Pramana* (perception) is universal to all indian systems of thinking, regardless of the number of stages required to get right knowledge. It is regarded as the greatest or most magnificent *Pramana* [3]. According to the oxford english dictionary, *pratyaksha* may be defined as the expression of characteristics via the use of sense instruments. Perception is defined as information gained through the use of the five senses. The fact that organs may be used as instruments is well-known.

A "*pratyaksha pramana*" is "first-hand information," and the term refers to evidence that has been directly observed. *Pramana* refers to a person's sense of touch, taste, and smell. In this case, the senses are the primary means through which the individual obtains information. In ayurveda, diagnostic, prediction, judgment, and treatment of ailments are all based on the use of this key diagnostic tool. It's a way of learning via the use of one's senses and first-person experiences. To accurately diagnose an illness, a patient's direct clinical assessment (*pratyaksha pariksha*) is essential. *Upadrava* (problems) and *arishtha* (approaching mortality) are also examined and assessed [5].

Perception, in reality, is founded on the reactions of sensory receptors to stimuli. Sensory neurons turn the input they receive into electrical impulses. The Central Nervous System (CNS) is notified of the shift in nerve impulse as a result [6]. Conscious perception arises from the integration of information in the central nervous system. So, it's more about remembering, recognizing, inducing, and deducing from sensory information.

Pratyaksha can provide extensive understanding of an object, including all of its properties (*savikalpa*), or it can provide basic, non-determinate, or non-conceptual observation of that object (*nirvikalpa*). There are two types of *Savikalpa pratyaksha*: straight (*laukika*) and secondary (*alaukika*). Acharya Chakrapani's description of the six forms of *indriya-arthasannikarsha* (base pairing or relation between sensory systems and object of information) presented below is correct since the *indriya* performs a vital part in getting information.

1. Sanyoga – despite understanding the specific characteristics of the thing, the sense organ is linked to the object. This sort of conjugation [8] makes it possible to comprehend the inspection of the patient's first look or situation.
2. Sanyukta Samvaya- understanding of an entity's nature and characteristics, gained by the union of a sense organ with that as well. This form of sannikarsha may be used to ascertain the object's and its characteristics (samvaya) [9]. A deeper understanding of the patient's morphology, such as whether the patient is *sthulatwa* (obesity) or *krishatwa* (thin).
3. Sanyukta Samveta Samvaya- understanding of the thing and its properties, as well as the ability to associate a sense organ with it. This form of sannikarsha may also be used to determine the *samvaya* of an entity and its qualities. Additional information on the patient's morphological, such as his or her build, such as whether he or she is fat or skinny.
4. Samvaya - This sannikarsha [10] explains the relationship between audio (*shabda*) as well as the ear (*karna*). In order to understand the connection among *akasha mahabhuta* and *shabda guna*, one employ this conjugation. This sort of sannikarsha discusses the rationale under the feeling of sound.
5. Samveta Samvaya- The audio quality (*shabdaguna*) is also taken into account here. The grade of *shabda* might help one understand this form of sannikarsha [11]. In particular, the *kshamatwa* (vocal) and *karkashatwa* (sound) types of sannikarsha are marked.
6. Visheshya Visheshana Abhaava- This sannikarsha [11] aids in the discovery of previously unidentified objects. For example, the lack of a solid item in a void or open space symbolises that location. For example, the lack of sickness is indicated by the existence of normality in body cells (*dhatu samya*).

The main outcomes of this paper are:

1. It provides the comprehensive overview of the *Pratyaksha Pramana* and its associated types.
2. It highlights the major work that has been done by the researchers in the context of *Pratyaksha Pramana*.
3. It also presents the major factors for the analysis and open issues of *Pratyaksha Pramana*.

The paper is divided in to the sections as per their relevance. The types of *pratyaksha pramana* have been elaborated in 2nd section. The work done that is already being done is defined in section 3rd. Factors based analysis has been defined in section 4th. Open issues has been covered in section 5th. Conclusion is highlighted in section 6th of the paper.

II . TYPES OF PRATYAKSHA PRAMANA

First, the soul (*atma*) and mind (*mana*) must be connected in order to get knowledge by direct awareness. A proper understanding of an item can only be gained when the mind interacts with the senses (*indriya*). There are two basic varieties of pratyaksha: *laukika* and *alaukika*, based on the characteristics of the perception. They can be further broken down into the following subcategories:

2.1 Laukika Pratyaksha (Normal Perception): *Laukika* [12] refers to the fact that we are a part of this universe. One might think of it as information gained by just connecting your senses together. Three varieties are available:

- i. ***Nirvikalpaka Pratyaksha (Non-deterministic Perception):*** "Nirvikalpaka Pratyaksha" is the name given to knowledge that is not widely known. Rather, this is a result of incapacity to process information in the context of a priori knowledge. In this instance, there is no *avachhedaka* or quality is not recognized by the rational awareness. This information can't be generalised because it's unique to each person. No idea of knowledge is used to describe it. It provides information on the properties of the items without disclosing their identities to the user (name). *Arvachina* (current) and *Anarvachina* (memory) are the two kinds [13].
- ii. ***Savikalpaka Pratyaksha (Conceptual Perception):*** It is called "*Savikalpaka Pratyaksha*" when a specific understanding is gained through combining senses. Following the phase of *Nirvikalpaka Pratyaksha*, this is the phase of *Pratyaksha*. It explains the features of the things, as well as their names. In this scenario, proper thinking is the key to the correct perception. Conceptual awareness refers to the ability to generalize information that has been gathered. Both *Arvachina* (current) and *Anarvachina* (memory) [13] are sub-classified.

2.2 Alaukika Pratyaksha (Extraordinary Perception): This is a sort of concentrated knowledge in which, upon coming into touch with a certain item, all associated information (similar qualities) is grasped. Using transcendental connection, this is how it works. [14] It is linked to a more holistic view of the world. There are three options:

- i. ***Samanyalakshana Pratyaksha (Universal Perception):*** All information about an object is predicated on the fact that you have physical touch with it. It is possible to classify the common causes as knowledge-based.
- ii. ***Gyanalakshana Pratyaksha (Complex Perception):*** The features of a thing are what make it unique. A person's unique features can be discerned through the use of certain sense organs. The term "complex perception" refers to a situation in which many senses are activated simultaneously. By imagining ice, for instance, the coldness of the ice may be felt.
- iii. ***Yogaja Pratyaksha (Intuitive Perception):*** *Nyaya* is a firm believer in the power of yoga to enhance perception (meditation). Supra-relational perception is all terms used to describe this form of perception. Any object's history, present, and destiny may all be seen via the lens of such a viewpoint. Understanding and synchronizing the mind with the vibrations of the cosmos is a part of this. This is not supported by the available scientific data.

III. RELATED WORK

In this section the work that has been done by researchers in context of the *pratyaksha pramana* has been elaborated. From this we can infer that how much work has been done so far in the direction of it.

MCQs for ayurveda PGEEs from various institutions have been classified using the six distinct categories of Bloom's Classification in [15]. Among the most commonly utilized frameworks for establishing training, teaching, and examination methods is Bloom's classification of instructional goals. It's worth noting, however, that parts of this classification have their roots in ayurveda. Ayurvedic pedagogy, this has been suggested, must take *pramanas* into account when developing a curriculum, as well as when determining how to assess educational outputs. According to [16], *Pramana* is the means by which true knowledge may be gained. *Acharya Charaka, Sushruta, Gautama*, and many others have acknowledged that *Upamana Pramana* is a form of ayurveda. This form of ayurveda has only been slightly outlined in the classics. *Nidana Panchaka* is used in the diagnosis of an illness, and *Pramana's* are interdependent. Ayurveda relies heavily on *Upamana Pramana*, which appears frequently in the *Samhitas*. *Upamana Pramana*, like other *pranas*, may be used to identify clinical images of illnesses, plants, and other things.

Because ayurveda is a medically-related applied science, it places a higher value on verifying and validating facts and ideas. According to the authors [17], *Pariksha* is now an essential tool in every branch of research since it is a process of inquiry and analysis that serves as a framework for verifying and validating information. Ayurveda makes considerable use of a variety of methodologies, including *aptopadesha* (authoritative statements), *pratyaksha* (observation), *anumana* (assertion), *yukti* (argument), and *upamana* (resemblance). *Charaka* used *Aupamya* to impart the correct understanding of several fundamental ayurvedic concepts, theories, procedures, and so on, according to [18]. As a result, the *Charaka Samhita's Pramanas* and *Upamana Pramana* concepts will be examined. Although *Acharya Charaka* did not embrace *Upamana* independently, the *Charaka Samhita* shows its application several times. According to a similar study [19], ayurveda's methodology of data collecting and analysis relies heavily on a technique that is essential in clinical medicine. One may learn about things that are inaccessible to the naked eye through *Anumana Pramana*. Learning about the three stages of time is also a benefit of this course. According to the principle of cause and effect, inferential knowledge is based on the judgments that may be reached through the channel of an existent scientific notion.

Pramanas demonstrate ayurveda's crucial scientific treatment approach. According to [20], the *Pramanas* outlined in ayurvedic history play an important role. Others [21] have done literature reviews to better comprehend the role *pramana* plays in ayurvedic research, diagnosis, and therapy, and how it relates to these areas of study. According to popular belief, future medical advancements will be guided by what we now know about current diseases and therapies. Current science assessment relies heavily on pathological and radiological studies, which is the fundamental limitation of today's general practice, according to [22]. General practitioners, on the other hand, have a tough time practicing in outlying or rural locations due to a lack of investigational modalities. As a result, the authors were able to accurately diagnose the patient and then execute the appropriate treatment for that disease by using *Trividha* and *Shadvidha Pariksha*. It's been noted that other researchers have done work along these lines on the topic of *pratyaksha pramana* [23–25].

IV. ANALYSIS OF FACTORS

Direct inspection may be used to examine a wide range of objects, including those indicated above (*pratyaksha pramana*). In addition, certain conclusions have been taken from the material discussed in the preceding paragraphs. Here in Table 1 the factors that are considered important for the analysis of *pratyaksha pramana* has been described along with some relevant features need to be considered for their evaluation.

Table1: Feature consideration based on factors for *pratyaksha pramana*

| Factor Details | Features for Consideration |
|-------------------------------------|--|
| <i>Ayu</i> | Age assessment, bad prognostic symptoms |
| <i>Dosha</i> | assessment of function, vitiation symptom, pathological sites of <i>doshas</i> |
| <i>Bala</i> | Patient strength, status of <i>dosha</i> , disease severity |
| <i>Aushadha and dravya pariksha</i> | Herb morphology, drug working, herb examination |
| <i>Yantra shashtra pariksha</i> | Surgical device structure, usage of device |

Also it has been inferred that much work has been done pertaining to the classification, usage of *pratyaksha pramana* but limited work has been carried in the direction of challenges that are there in the approach.

When it comes to ayurveda education and learning, *Pratyakshha Pramana*, the direct perception and experienced sort of knowledge, may be applied to a wide range of concepts and theories. Success as a physician is achieved by those who are able to acquire both knowledge and practical skills. Surgeons should therefore dissect dead bodies to learn about the anatomy of the human body prior to carrying out surgery. The patient's health might be put at risk if just theoretical information is used in the therapy process.

V. OPEN ISSUES

Because of the endless and unknown occurrences which can be appraised just by *pratyaksha*, the range of empirical observation is highly restricted for an individual *Praktyasha*, as indicated previously, has its own set of challenges to overcome in the acquisition of information. As a result, it is often necessary to synthesize information from several sources in order to arrive at the correct conclusion about phenomena, including assertions from authoritative sources, analogies, inference, and logical reasoning. Without a solid theoretical and foundational foundation, a practitioner who has extensive clinical experience but lacks the necessary training cannot succeed. As a result, obtaining accuracy and skill in therapy requires a combination of *pratyaksha* practical experience and theoretical study. Additionally, there are a number of significant difficulties or issues that arise when using the *pratyaksha pramana* as outlined below which need to be taken in to account.

1. Over or underexposure of the senses to a thing.
2. If the ability to comprehend new information is hindered.
3. The senses may not be working correctly if they are impaired.
4. Knowledge can only be gained if the mind is stable and focused.
5. There may be a plethora of comparable items.

As objects are little or inconspicuous, it is difficult to detect them. All above scenarios need to be taken in to the account while implementing the *pratyaksha pramana* for the particular disease diagnosis for better inferences.

VI. CONCLUSION

Ayurveda is one of the world's most ancient healing arts. The *Pramanas*, plays an important role in ayurveda. Scientific and evidence-based practices such as ayurveda's *Pramanas* demonstrate the validity of its methods. There is no study that can be done nowadays that does not take into account these four *Pramanas*. *Pratyaksh Pramana* views the sensory organ as a musical instrument. Direct perception, classified as "*Savikalpaka*," is the only one of them that is universally acknowledged as a legitimate source of knowledge. *Yogaja Alaukika's* opinions on knowledge are based solely on the abilities of individuals, and cannot be generalized to the whole population. *Samanyalakshana*, on the other hand, predicting illnesses from their symptoms is a common use of *pratyaksha* in the medical field. Various *pratyaksha pramana* kinds and the aspects that are critical for their interpretation have been thoroughly examined in this work. Also, certain unresolved questions have been raised about *Pratyaksha Pramana's* implementation. It is thus necessary to do an additional minute-by-minute critical screening to examine how the combination and dissonance of senses affects perception.

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